

# SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MANKIND

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 48.

NEW YORK, SATURDAY, MARCH 26, 1859.

WHOLE NO. 360.

## THE SPIRITUAL TELEGRAPH.

### PRICE:

One Year, strictly in advance (if registered at the risk of publisher),	\$ 1 00
Six Months,	50
Three Months,	30
Club (Price of 10 or upward, per annum,	1 50
To City Subscribers, if delivered,	2 50
Single Copies,	5
To Persons in Canada, (with postage prepaid),	2 50
Cuba,	3 00
Mexico,	3 00
South America,	3 00
Europe,	3 00

Advertising, 12 1/2 cents per line

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### SPIRIT INTECOURSE.—No. 8.

If we receive communications by speaking, writing, rapping or any other intelligible means, purporting to come from the Spirit of a person with whom we were acquainted in life, detailing facts known only to that person and ourselves, and giving such tests as would be sufficient to establish the identity of a living person whose personal appearance was unknown we shall have good reason to believe they come from the Spirit of that person, unless we are in some way deceived or deluded.

#### HOW MAY WE BE DECEIVED?

The supposition often occurs that by psychometry or thought-reading, the medium may ascertain what is passing in the mind of the inquirer, and thus be enabled to respond to the questions asked. But this hypothesis must be abandoned for at least two sufficiently conclusive reasons. First, because the communications do not always come from the medium, as we have already satisfied ourselves in the first branch of our inquiry; and secondly, because the communications often relate to matters which are not passing in the mind of the inquirer but are entirely unexpected and, sometimes, wholly unknown to either him or the medium.

In the process of receiving communications by the use of letters selected from an alphabet by raps, it is usual to facilitate the operation by suggesting words, or, in some cases, even whole sentences when they have been so far spelled out that the inquirer thinks he can anticipate the remainder. Frequently the word or sentence thus expected and suggested is found to be the one intended, but such is not always the case. Very often the raps indicate that the supposition of the inquirer is wrong, and upon the alphabet being again resorted to and the spelling continued, a word or sentence is finally produced which is wholly unexpected. For instance, when the Spirit communicating is proceeding to state the place of his residence when in the body, and the words are spelled out, "I

lived at New —," the person receiving the communication may suppose the place intended to be New York. But upon the question being asked, "Is it New York?" the answer may be "No;" and a farther selection of letters will show the name intended to be New Orleans.

Sometimes the whole matter communicated is unexpected, and indeed in some cases, quite the reverse of what was anticipated. It not unfrequently happens that while receiving a communication from what purports to be the Spirit of one person, it is suddenly broken while yet unfinished, and while the mind of the inquirer is intent on the expected conclusion, by communications from another source or Spirit, of an altogether different character. In this latter case neither the idea of the person whose Spirit thus thrusts itself into notice, nor of the matter of the communication, is present in the mind of the inquirer, but both are forced upon his mind when wholly unexpected.

In some cases facts transpiring at the time when the communication is received, but at a distant place, are correctly stated. In fine, it must be conceded by every one having experience in the observance of these phenomena, that the idea of their explanation by the thought reading of the medium is entirely out of the question.

The next supposition—and this seems to be the position to which most of those who have investigated the phenomena, with a predetermination to disbelieve in any intercourse with disembodied Spirits, have found themselves driven—is, that it is the devil, or evil Spirits in the nature of devils, that produce the physical manifestations in question, and personate the Spirits of persons who have lived upon earth, for deceptive purposes.

To do this, however, it would be necessary that the counterfeit Spirit should not only be able to read and interpret the thoughts passing in the mind of the person with whom it is communicating, but also to know and remember the incidents of his whole life, however minute and unimportant, such incidents being often recalled to his recollection when they had been entirely forgotten. We may conceive it possible, in the absence of all knowledge of the subject, that there are invisible beings, other than disembodied Spirits, who have the ability, as well as leisure and inclination, to occupy themselves in this way, making themselves familiar with the private history of individuals upon the earth in order to delude them with these apparent spiritual phenomena, but it would seem scarcely credible.

Even upon the supposition that it is one single evil Spirit—the devil—who takes upon himself all these personations, it is difficult to conceive of any adequate motive for such an ubiquitous system of deceptive performances. Nothing can be more opposite to the generally received opinions of the nature and character of this much dreaded enemy of the human race, than the general tenor of the communications received through these manifestations. Instead of leading mortals astray from the

paths of rectitude and virtue, as we have been taught to believe is the one great object of their existence, they inculcate the purest morality and the strongest motives for an upright and irreproachable conduct in all the relations of this life.

We have, then, only some imaginary possibilities, very incongruous and improbable, in support of this theory, and in opposition to the positive and unanimous assertions of the communicating intelligences themselves, and the numerous tests they have given of their individual identity.

#### CONCLUSION

The fact that disembodied Spirits do actually manifest themselves to mortals, is so contrary to the opinions in which most of us have been educated, that even after receiving the most complete and satisfactory evidence, we are sometimes slow to accept the truth. "May we not be mistaken?" is it possible this can be so? Of late there seems to have been a general disposition among those who have given attention to the subject, to institute a searching investigation with a view to detect falshood and impositions. The writer of these articles, influenced, perhaps, by the example of others, was inclined to review the evidence upon which he had formed his opinion. After a careful examination of the whole subject, he can come to no other result than that if the question could be submitted to an unprejudiced and impartial jury, upon the evidence that has been given, excluding all that is contradictory, unreliable or doubtful, they would be obliged to decide that the fact of such intercourse has been fully proved.

But in accepting the fact of actual Spirit intercourse, it by no means follows that we must accept all the theories and projects that have been promulgated in the name of Spiritualism. Nonetheless, self-inflated and fanatical individuals have taken advantage of the interest the subject was attracting, to hang upon it their own absurd and insane projects, and have thus managed to attach to it some ridiculous excrescences that have done much to elag its progress.

In the intercourse thus far held with Spirits, if any farther fact than that they are Spirits has been established it is that they enter the state of Spirit-existence in the same condition as to intellectual capacity and knowledge that they have elaborated for themselves in this life, and so remain until they gradually progress in elevation. In this they all concur with the same unanimity as in the statement that they are Spirits who communicate.

Such being the case, all the principal theological, moral and political questions that have agitated the human mind are necessarily left just where they were before. The information to be derived from Spirits on such subjects, they themselves being as imperfect, can be no more reliable or authoritative than if it had been derived from them before they left the flesh. In fact the information actually imparted by them exhibits the same difference in sentiment, and the same imperfections, inconsistencies and contradictions that might be expected from the communications of as many human beings.

As there are low and evil men in the world who die in their depraved condition, there are, of course, low and evil Spirits whose communications will naturally be of a similar character to such as would have been received from such persons while on earth. Falsehood, dishonesty and imposture are not uncommon, and might reasonably be expected. This affords no more reason that we should not communicate with Spirits than it does that we should not hold intercourse with men in the flesh. In either case we are liable to meet the same difficulties, but it does afford a sufficient reason for holding all Spirit communication amenable to the criticism of our own judgment.

Though Spirits may in some instances be able to give sufficient basis of their personal identity, it does not follow that they can always do so. In most cases, probably, they can not. When names are given known to us only by history or in literature we have not the means which enable us to identify the Spirits of relatives or friends with whose names and lives we were acquainted. If the Spirit of Plato, Confucius or Caesar should announce itself, we could not test its identity as we might that of the Spirit of some one we had known while on earth. Such high-sounding names may be falsely assumed, and from the frequency with which they appear to be given, it is not unlikely that such is often the case. If a man should go into a market-place and ask if Washington is there, the probability is there would be plenty of men in the crowd who would answer yes, if there was a prospect of having some sport with the inquirer. And if there are innumerable Spirits, essentially the same in their nature and disposition as men, is it to be wondered at if the same thing occurs when credulous investigators make similar inquiries?

To ascertain the value of the teachings of Spirits we are compelled to resort to our own judgment. In many of the communications which seem most reliable, they themselves strongly caution us to do so. After all, then, religious governmental or social schemes of whatever nature, purporting to emanate from them, can claim no higher authority than human judgment, for it is to that criterion we must fall back to determine their propriety. As to freed spirits and all such kind nations, they have no natural or proper connection whatever with a belief in Spirit intercourse, and, so far as I have observed, they are as aberrant to sincere Spiritualists as to any other persons in the community.

Some persons, while admitting the fact of Spirit intercourse, have renounced or denounced its investigation on the ground that it is productive of injurious consequences. That persons of ill-balanced minds or over-credulous dispositions may injure themselves by acting upon every fancied or real impulse received from Spirits, we can readily imagine. But that is not owing to any evil tendency in the intercourse itself. Such persons may find opportunities to develop their folly in a thousand other ways. They generally do so in some kind of pursuit, and would, had they never heard of Spiritualism.

For every one who has been injured in body or mind by these investigations, there are thousands who have been consoled and benefited. They have satisfied that longing after immortality for which all men yearn, but of which they had before only glimmering hopes. They have taught us that the acquisitions of knowledge and purity obtained by a life of labor, trials and anxieties are not buried with the body in the grave, but accompany the Spirit and prepare it for future advancement and happiness. They enable us to realize the fact that those we have associated with on earth, are not forever lost to us by death, but that they can be with and around us while we still remain behind them, and that we may meet them again when our pilgrimage is over, if we fit ourselves to enter the habitations they enjoy. Thus death has been disarmed of its terrors—the grave has been robbed of its victory. The misery curtain which hung over the entrance to a future state of existence has been raised, and we see in the distance a safe haven into which we may enter when this life's fitful storms are over.

These are grand results to be attained within the few years since it was ascertained that the mysterious voices which had occurred from time to time in all ages, but had served only to startle and terrify the hearers, could be converted into a means of holding intercourse with invisible Spirits. There have been many epochs in the history of the world, when, by

apparently trivial accidents or experiments, keys have been furnished to unlock the grandest mysteries. They have opened up paths of investigation, along which, by slow and laborious steps, men have progressed, and new realms have been added to the domains of human knowledge, and light has been thrown into regions where the human eye never before penetrated. But such light does not flash upon the world all at once. Such a path seems to be opened by these spiritual manifestations. We should pursue it with caution and prudence until farther advances can be made on solid ground.

### SPIRIT COMMUNICATION.

READ BY MR. DEAN IN THE CONFERENCE OF MARCH 4.

When I awoke in the Spirit-land and perceived I had hands and feet and all that belongs to the human body, I can not express to you in form of words, the feelings which at that moment seemed to take possession of my soul. I realized that I had a body—a spiritual body, and with what beautiful and glorious effulgence of light did I remember what Paul stated in his epistles, that we are "sown a natural body, but are raised a spiritual body." I realized at that moment, as I had never done before, the glorious truth of my own unfoldings. I had expected to sleep a long sleep of death, and awake at last at the general resurrection to receive commendation or condemnation, according to the deeds done in the body. Imagine then, if you can, what the surprise of a Spirit must be to find, after the struggle of death, that he is a new-born Spirit from the decaying tabernacle of flesh which he leaves behind him!

I gazed on weeping friends with a saddened heart, mingled with joy, knowing as I did, that I could be with them and behold them daily, though unseen and unknown; and as I gazed in the lifeless temperament of clay and could behold the beauty of its mechanism, and perceive the beautiful adaptableness of all its parts to the use of the Spirit that once inhabited it, I felt impelled to seek the author of so much beauty and use, and prostrate myself in adoration at his feet; and while thus contemplating the beauties of God's works, and lifting my soul from earth and earthly things, I felt a light touch upon my shoulder; and with joy unspeakable and inexpressible, I beheld the loved ones of earth, some of whom had long since departed from the earth-plane, saying unto me: "Leave these sad and weeping groups of mourning friends, and go with me and behold your future home, your place appointed unto you, and be introduced by us into the society of congenial Spirits who have long known you while sojourning on the earth-plane, but of whose presence you were ignorant. And I felt myself ascending, or rather floating upward and onward through the airy regions of space, and I beheld worlds inhabited in my upward journey, with people like unto those who dwell upon the earth; and ascending from each of these beautiful orbs, were freed Spirits and their guides, bearing me company through the bright realms of immensity.

For a time I floated on without any fatigue, but ere long I began to feel weary, and the bright band of Spirit-friends who came to welcome me, bore me in their arms, and I felt myself growing unconscious of surrounding scenes, and I seemed to swoon away; and when I again came to a knowledge of my condition and position, I found myself by the side of a beautiful and flowing stream. I was all alone. I fancied I had a dream; that this was not all reality, but the phantasies of a sickened brain; and I arose to my feet, and the velvet turf beneath seemed to vibrate with undulations of music, along advancing foot-steps, and the air seemed redolent with sweet sounds, and ethereal voices saluted my ears with the most enchanting melodies. I shouted, Glory to God! this is heaven. It surpassed the highest flight of my fruitful imagination, and my happy soul rejoiced in the sweet assurance of unending bliss in the world of beatitudes.

Though to all appearance alone, I felt I could not be alone, when surrounded by such sweet and soul-cheering harmonies. I fell upon my knees; I bowed my face to the earth, feeling my unworthiness of this glorious realization; but again, I felt this slight touch, and the silvery notes of a human voice vibrated on my ear, saying: "Arise, arise, for thou art a child of God. Clothed with a glorious and immortal inheritance; and your Father desires you should stand up in the dignity of a child of His love, and command you in the Spirit of that love, not to worship him as an abject slave, but give him the joyous tri-

bute of a grateful heart. And this bright Spirit also informed me, that I must contribute to the general wealth of knowledge; that there were those beneath my standing and attainments, who required elevating, and I must stretch forth the helping hand to some striving, struggling brother, and thus be preparing myself for a higher and more glorious unfolding, for inasmuch as I gave to others, I would be the recipient of higher and purer gifts, imparted from the bright and more progressed minds, who were nigh to the Father's heart in their approximation to perfection; not dearer to his love, but more unfolded in beauty, and in glorious and elevated truths, the fragrance of which reached far over the broad expanse of God's universe, or rather universes, reaching to the heart of humanity, inciting them to deeds of virtue and of love. This, my brother, was my introduction to this paradise, this land of Spirits.

I found myself surrounded by splendid temples, adorned with unfoldings of art, and whose walls were decorated from the master-hands of those great and ever-to-be-remembered artists who had labored upon the earth; for everything that is unfolded on earth has its life-germ in the Spirit-world. There is not a tiny blade of grass that covers the breast of mother earth, but has a never-dying principle of life. We have our oceans, and bays, and tributary streams. We have our warbling songsters, and our flowering meads. We have the fragrance of the flower, but have no noxious weeds.

What seems offensive on the shores of time  
Serves a purpose, glorious and sublime;  
Even the reptile that on earth doth crawl,  
That some have said first caused man to fall,  
Is, by the great creative art,  
Caused to work a glorious part  
In this vast and deeper plan,  
For the highest use of man.

It has been supposed by some, and you may be led to infer from the remarks already given, that the resting-place of my Spirit is far, far away, and to finite minds the distance is immense; but to the freed Spirit it is as the twinkling of the lightning's flash, as it darts across thy vision. You see it, and it is gone; so with the Spirit; with the velocity of human thought we can be in any point of space, and as quick as the flash of the lightning we can be at another point. In this respect we differ from those who inhabit the cumbrous clay, and O! what rapturous freedom is this when we can answer the heart-calls of earth at a moment's notice, and be with you almost as soon as desired, if not otherwise engaged.

It is superfluous for me to state I am happy. It is unnecessary for me to recapitulate, what I have often said before, for you know my interest in you and yours is, and never will be, unabated; and rest assured, as God is true and can not err, all things which seem to be afflicting are but for a moment, and will work out for you a far more exceeding and eternal weight of glory. For O! to the hungry man, how sweet a morsel is a crust of bread; and to the trial-test Spirits of time, how sweet is the harmonic reception which will greet them in Spirit-life! Then cheer thee, for a bright world awaits thee, and loved ones are thine, and with true hearts they wait, and with outstretched arms they stand at the portals of yon gate that opens in the Spirit-land. There is no death, but all is light, and living friends await to greet you when you come a welcome pilgrim to your starry home.

Perhaps some may say, what new truth has been evolved, what new views have been brought to light, by these so-called Spirit communications? We will answer, there is nothing new under the sun. God, the Father, in days past, and in divers manners, spoke unto his children by the mouths of his Prophets, even as in this, our day, does he speak by the Son, revealing to mortal life and immortality beyond the grave, demonstrating to them the facts that Spirits do communicate, and live and have existence, after the so-called death of the body; and the same Father who hath revealed through the Son this same glorious truth to his children of this day, and diffused through many channels the knowledge of the truth; and they no longer walk by faith, but by sight, and the children of the Father can learn the grand lessons taught by Jesus, that the true worshippers must worship in spirit and in truth. And the spiritually dead are raised, and in the mouths of babes and sucklings God hath ordained praise, and the worshippers of God to-day are beginning to understand the true principles of worship, and to walk in the light, as becometh children of the day; and instead of destroying men and women for communing with the departed, they are caught

unto by hungering and thirsting humanity to receive the manna of rightness, and the waters of life as they flow from the great Father's spirit through ministering Spirits to humanity, and in humanity blessing the world. We find in our advancement in spiritual knowledge the necessity of working out our salvation, of elevating our own Spirits to that plane that we may receive the divine afflatus that is ever flowing out from the great I AM. And now with a promise to continue at some other time the remainder of my experience and knowledge, I am compelled by the force of circumstances, to withdraw. May the infinite Father of love, and the angels' benedictions be ever nigh thee and thine, is the heart-felt prayer of him who has communed at this time with his earth-bound brethren.

# PROBLEMS BY LA ROY SUNDERLAND.

EIGHTH ARTICLE.

We have just found, among our manuscripts, this article from La Roy Sunderland. It is a copy of one we must have had some time, but that we inadvertently mislaid it. We are disposed to let Mr. Sunderland have his say, to any reasonable extent on our case, erroneous as we deem many of his ideas, and will leave our columns open to any further well-written replies that our correspondents may choose to furnish, hoping, however, that the latter will always preserve a good temper, and use courteous language under all seeming provocations. Etc.]

I suppose the reader will agree with me in considering this problem (as to how the falsehoods, failures, and contradictions of Spirit-communications through media are to be the most satisfactorily accounted for) as one of great importance. It will appear to be so, I think, when we take into consideration all the complaints which have been made against Spiritualism on these accounts. The excesses, the delusions, the fanaticalisms, the insanities, the suicides, which are now accumulating to the credit of Spirits, are too numerous to be ignored in this investigation. And in view of these extravagances, it is indeed hard to believe that such Spirits as Dr. Franklin, Swedenborg, Lord Bacon, and others, have been mixed up in things such as these; and harder still to believe that such "excellent events" should occur under the supervision of the "Spiritual Congress" (seen by A. J. Davis), the "Assembly of Beneficents" (seen by J. M. Spear), or the "Lord's New Church" of T. L. Harris. Mr. Davis, Mr. Spear, and Mr. Harris, are each considered "seers" of Spirits, and reliable teachers as to what is passing in the invisible world; and from revelations made by each of these "seers," the spiritual world is responsible for this mass of fanaticism which has occurred during the nine years past under the name of Spiritualism.

1. Let me now suppose a certain state of things: Let us suppose that the spiritual world is wholly discredited from this world, and that it is impossible to mix them into one. You can not mix the shell, the albumen, and the yolk (each is discredited from the other), without spoiling the egg. You spoil the walnut if you crush the bark, the shell, and the kernel into one mass. That the spiritual world is wholly discredited from this external world is manifest from this that mortals know nothing of that world; a darkness "like that of the grave" has hung between us and that world from time immemorial. "From that bourne no traveler returns." Caesar and Alexander, and Washington, have passed away into that world; and once passing away into that world, we cease to constitute any part of this external world as really as we cease to be of our mother when once born out of the fetal state; and so complete is this separation of the spiritual from the external, that it is never possible for them to be mixed, no more than you can re-form the shell, the albumen and the yolk into an egg again after the egg has been once crushed and spoiled. Spirits that are near this earth may make efforts to get back again by infesting mortals, but these efforts can never succeed perfectly. Whatever, therefore, comes into this external world from the spiritual must, of necessity, be irregular, abnormal, and contradictory.

2. Suppose, again, that mortals had never allowed themselves to mix up their own minds and nervous systems in the so-called spiritual manifestations. Suppose the Spirits had been allowed to make the "raps," to move the tables and other physical bodies in their own way, without any use of mediums. What can we imagine would have been the state of things if no mortal had allowed himself or herself to "be used" as a medium? Spiritual manifestations were carried on for

about thirty years in the "Wooley Family" without any known medium; and the most remarkable demonstrations were made at Dr. Phelps's, in Stratford, Conn., long before they had any idea that one or both of their children were media. Indeed, the first "manifestations" there occurred while no human being was in the house, as is susceptible of satisfactory proof. Now, had mortals allowed these "Spirits" who are so near to this world as to give them control over physical bodies to do their own work in their own way, in that case it is certain we should have no "failures," no "falsehoods," or "contradictions" of which to complain; and here, perhaps, it should be remembered, that when these manifestations commenced in the "Fox Family" the "mysterious voices" were continued some time before the idea of "Spirits" was thought of, and then it was proposed by one of the family, who asked the question in which this term first occurs, "Is it a Spirit?" and had the question been put in this form, "Is it electricity?" the answer might have been the same, in the affirmative, as it has been since; for numerous cases have occurred where these mysterious sounds have been heard, and the question has been put distinctly, "Are these sounds made by electricity?" and the answer has been given promptly in the affirmative. When, therefore, human credulity and human curiosity seek to hold communion with this mysterious something, we need not be surprised that the answer should come as from "electricity," "a house," "a dog," "a bird," "or" "Lord Bacon." All the phenomena that we witness in the whole universe of being have their appropriate language, and which will prove instructive in proportion to our different capacities for giving it the right interpretation.

I have already attempted to show how unsatisfactory that theory is which I find thus stated by the Banner of Light:

"It is a well understood principle by those who have studied the phenomena, that those who go to the Spirit world for falsehood will generally obtain it, that the man who is deceptive, and who wishes for lies, instead of truth, is generally attended by like Spirits, who administer to his necessity."

This supposed solution of the difficulty is so common among us, that I may add a word here respecting it.

It is a common supposition to suppose that man in his normal state does ever tell "lies" for the moment of the truth. The love of truth, it seems to me, is the general rule, and lying is the exception. It is, therefore, a hard and unjust judgment to pass upon a mortal who gets a falsehood from the Spirits, to say that he loves falsehood. But—

2. This theory, as we have seen, does not account for the "failures," the "failures," and "contradictions" which lovers of goodness and truth often get from Spirits. I know multitudes of the purest-minded people, who love goodness for goodness' sake, and who love truth for truth's sake, who have never been able to get any satisfactory tests from the Spirits whatever beyond that of clairvoyance and force over physical bodies. Many of this class I know have for years had the most sincere and ardent longing for some reliable information from the spiritual world. They have complied with all the conditions fixed by the Spirits themselves, and yet they get nothing beyond "obsession," or the "possession" of the medium by one "familiar Spirit;" and among those called media, I know there are many in different parts of the country, truthful, candid people, who, after having been media for the "raps," and also trance-speaking and writing media, have learned from their own experience that what we call Spiritualism is nothing more nor less than "spiritual obsession or infestation." A mortal becomes a medium only in this manner. He is beset, possessed, by one Spirit which is more or less clairvoyant; and how singularly this view of the subject agrees with the account which the Spirits have given of their principal object in those manifestations may be seen from the quotations I made from the Spirits in my first article. The Spirits wish to "gain entire control over the nervous system, and over the reasoning of the medium;" and the peculiar stories they tell, and the characteristic things they do, in order to gain this control, make up the sum total of the facts, falsehoods and contradictions of Spiritualism.

Boston, January 15, 1859

## Mrs. Felton's Lectures

Mrs. Fannie Burbank Felton will lecture in Georgia, N. Y., on Sunday, March 27, and the month of April, in each place, on the stage route from Union to Binghamton as the friends may desire. Address, William Burbank Felton, Binghamton, N. Y., until May 1.

## NEW PUBLICATION.

The Key to Spiritualism. A discourse delivered at Dedworth Hall, Sunday March 4, 1859, by Thomas H. Higginson, published by J. T. Sargent, 55 3 Street, New York. Price 6 cts per copy, also for sale at this office.

Such is the title of a small pamphlet of 21 pages, full of the vigor of thought, and which is an honest and earnest criticism of the church ideas of death and the Spirit world, from the modern spiritual stand point. Mr. Higginson is a deep, common-sense and earnest thinker, and a bold utterer of the truths with which he is impressed. The pamphlet is worthy of a wide circulation. We extract the following paragraphs:

"The errors of Christian doctrine have almost always used their utmost efforts to establish all the virtual truth in human life in order to subordinate their own mythology to its place. Their earliest case of the false key all relation between the other world and this, and substitute a gloomy story of ages and an incredible resurrection to end it. And then the severer forms of belief, the horrible tortures of final torture, make the whole fact of future existence a constant agony to every feeling heart, except to those morbid imaginations who still delight to preach in pulpits and prayer-meetings, that the joys of the blessed are only reserved for the numbers of the damned."

"Spiritualism is one of the greatest, the only influence which has brought them out of this gloom. With their answer me, in your hearts, those of you who have tried its power. When death has come into your house, has your courage lost its power? It has not. I know from seeing it in thousands, that it has not."

The most experienced physicians I have ever conversed with—and I have put the question to more than one—have told me that never in their remembrance have they seen death hurried by the dying as the last moment came on. It is the terror of the fear death. When we come near to it, God prepares us for it, his eternal love softens the transition. Not to suppose that joy over multitudes is a thing which of this material Spiritualism and Spiritualism alone have done. To say that this is a substantial triumph is false, is nothing. It is a triumph so vast and stupendous, so far as it goes, that the history of the world has nothing to offer greater or more momentous. Let one personal contact come, let any human being be once convinced that he has ever conversed with a departed friend, and he has what Swedenborg, what Plato, what Jesus, what the rarest and highest of the human race could have had for themselves, and what they prayed might be imparted to others, joy and peace in believing."

"I need hardly add, that nothing can produce so great an effect on individuals without a great effort on society also. This movement is destined to utterly transform religious denominations."

## Mrs. Hatch's Lectures

Mrs. Hatch's lectures at Clinton Hall, on Wednesday evenings, continue to draw large audiences. When we entered the Hall last Wednesday evening, the committee had been speaking, and had given her the subject, and she was speaking. We gathered from her remarks that the subject was human governments.

The speaker traced governments from their origin with different people, and in their different forms, down to our present government. She found them all based on the principle that might makes right, and that Moses was essentially in them all since his day, and that our own government, as carried out, was but little, if any, better than a monarchical form; that it is now questionable whether intellect or religion shapes our government and laws.

The speaker said our government is not based on history or science, but on its origin and form to circumstances. Washington, refusing to be a monarch, could be no less than he was, and could do no less than he did. He modeled a government after the family circle, and associations of men. The speaker exhorted men to be less selfish and partial especially in making laws, and more loyal to individual rights and growth, and more zealous for justice.

## Daniel D. Hume.

We are informed by a Paris correspondent, that Mr. Hume continues to be the mystery of St. Petersburg, and that the present condition of his wife shares a part of the interest.

## Truth Marches on.

We are informed, by a letter from Mansfield, Ohio, that the Spiritualists have a hall in which they hold regular Sunday meetings, and often have 500 persons present.

## Dayton, Ohio.

We are informed that the Spiritualists here hold regular meetings on Sunday in the German Building, and a social circle every Wednesday evening, and that their number is increasing. We have also encouraging information for Spiritualists from Mackinac, Mich., and other sections of our country.

We respectfully call the attention of those of our readers who, with us, are ready to make a practical application of the new unfoldings to social reform, to the article on pages 474-475, entitled "One of the Burdens of Society." We think the writer for this clear and able exposition of the rational and probable history of the origin and growth of many of the present burdens of society, which the new order will remedy.



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## ONE OF THE BURDENS OF SOCIETY.

The origin of the right of property must, from its great antiquity, be somewhat involved in conjecture; but from what we observe in the civilization of the barbarous tribes of the present age, of the customs and modes of subsistence practiced in ancient times, and from what our reason teaches would be the natural and unavoidable result of those customs, we may believe with a considerable degree of certainty that it was in this manner:

In tracing the history of man back through the dim, remote ages of antiquity, we find him apparently but little elevated above the brute creation, subsisting on the spontaneous productions of the earth and the flesh of wild beasts; being clothed with their skins, and shielding himself in the caves of the earth from the inclemency of the seasons and from the attacks of the formidable beasts of the forest, against which no skill of his could enable him to successfully contend. This was during the infancy and weakness of the race; but when the number of men had increased, this means of subsistence began to become too limited to supply this want. From the scantiness and uncertainty of the earth's productions, the wildness of the animals whose flesh formed so important a part of their food, and the inefficiency of the means employed for their destruction, it became necessary for them to employ some other means of obtaining the food requisite to supply their wants. This necessity forced them to take, perhaps, the first step toward civilization. Those of the wild beasts best adapted for the purpose, were tamed, and men devoted themselves to raising flocks and herds, whose flesh and milk supplied them with food, and whose skins furnished them with clothing. Here originated the first idea of property in anything not in the actual possession of owners. The garment with which man was clothed, or the food which he had prepared for a meal, he considered his own; but if he had left even these so far away that he could not guard them, the first one who might desire to do so, would appropriate them to his own use without the slightest hesitation or compunction. But had this state of things continued a moment longer, man would have been liable to be deprived

of the beast he had reared, as soon as it had become old enough to be of any service to him; so that it became necessary for men to have a mutually understood right of property in their beasts. But even then the idea of *meum* and *tuum* was far less definite than it now is.

About this time, too, the first and most arbitrary form of government, the Patriarchal, arose. As it was impossible for one man to take care of a flock and protect it from those ferocious animals which were ever ready to prey upon it, it was necessary that a number of families should associate together for mutual assistance and protection, and it was most natural that these associations would be formed between those who were connected by ties of blood—almost the only tie then known. But as endless disputes would unavoidably arise, it was necessary that there should be some one to whom they might be referred, and whose decision would be received as final by all; and this one, of course, would be the oldest and most experienced, the progenitor of all, who would be the sovereign and supreme ruler, and whose authority no one would think of disputing. But besides being the ruler, he was also considered the possessor of all the property owned by this community. This state of affairs continued, with but little modification, for many ages; each community keeping, to a greater or less extent, distinct from the others, being often engaged in contests about the possession of a well, or a particular tract of land, frequently robbing each other, and wandering about from place to place, as the wants of their herds required.

But that necessity which ever pursued the human race, forcing them to take one step after another toward a higher degree of refinement, did not leave man here. As the number of families or tribes, and the extent of their herds increased, the forage became insufficient to maintain them. Here was a new want which must be supplied, for it was impossible for man to live without their flocks, and equally impossible for them to exist without a greater quantity of food for their support. But how was this to be supplied? There was but one way; cultivate the soil, so as to increase the quantity of

its productions. But here arose another difficulty. After a man had labored through the summer, and his crop had arrived at maturity, another might seize upon it, and his labor would be in vain. Under these circumstances, of course no one would labor only to see that for which he had toiled snatched from him, so it was absolutely necessary, in this age of selfishness—when each sought his own interest regardless of the rights of all others—to adopt some effective measures to secure each man the product of his own labor. The means adopted to accomplish this, and perhaps the only means by which it could have been done effectually, was to create an arbitrary right of ownership in the soil—an ownership founded in no natural right—adopted to prevent robbery; but which has since become so firmly established that we can scarcely think there ever was a time when it did not exist.

It would startle many to hear it seriously asserted that this possession of the soil was not perfectly natural and right; yet a calm and dispassionate view of the subject can scarcely fail to lead to the conclusion that it is productive of many evils, and is of itself an evil. When we examine the arguments urged in its favor, we find them not only greatly inferior to those against it, but wholly insufficient to warrant any such ownership. In that which man has produced by his own labor, he has an unquestionable right of property. If he build a house, or inclose a field and prepare it for cultivation, he has an indisputable right to the occupancy and use of either, so long as he may desire it; and so of all the almost infinite variety of articles which human skill and ingenuity can construct; or if he has raised a horse, an ox, or any other animal, and fed it with the grain which his labor has produced, he has a right to claim the exclusive use of that beast. But of those things which are not formed by the skill of man; on the production of which he has expended no labor, there is no such right of possession. The earth is one of these. It is as absolutely necessary to the existence of all as water, air, light, etc., which no man has thought of monopolizing, because it is impossible to do it. No man ever lived who did not, in some way, use a greater or less portion of the earth, although he may not have owned a single foot of it; nor can a man ever live who will not, for it is as necessary as air, and being as necessary, it should also be as free. No man should ever occupy more than he needs, and that only so long as he actually uses it.

This, like all other great evils, is the parent of many others. Of these the most important and best worthy of particular notice are: The monopoly of land by speculators: Serfdom in Russia: The system of tenantry so depressing and injurious to the laboring classes, which prevails in most other European countries; and negro slavery. I have mentioned land speculation first, since it is peculiarly an evil of this age, having its origin in a period not very remote from the present. The merchants of the East, having a surplus of money on hand, and being at a loss what to do with it, instead of endeavoring to expend it in some manner beneficial to their fellow-citizens and the world, go West and buy large tracts of land at from 12½ cents to \$1 25 per acre, expecting to sell it at from \$5 to \$15 per acre—a most reasonable profit, indeed! This land is taken from the laborer, who leaves the place of his birth and all its endearing associations, and the refinements of civilization, and encounters the hardships of frontier life, that he may free himself from the exactions of landlords who have there become possessed of the soil which others must cultivate, and make himself a home where he will feel secure and independent. But here, again, he is met by the same difficulty in another form: he must either expend the little sum which he had managed to collect to assist him in preparing a home for himself, or if he is not able to afford this exorbitant tax on his means, he must go yet farther from the borders of civilization, or relinquish the purpose for which he has hoped and toiled. And what benefit do these speculators confer upon the actual settler, in return for the large profits which they receive? Do they lighten the toil of the pioneer, and overcome the difficulties of frontier life? Do they shield him from the dangers by which he is surrounded, and protect him from his enemies? No, none of these do they do! They receive without any exertion, either mental or physical, without conferring or attempting to confer benefit on any one. No wonder that they are called "land sharks" by their victims. These are the prin-

cipal features of land speculation; but it would be impossible in so limited a space, to refer to all the little evils resulting at maturity, another might seize upon it, and his labor would be in vain. The origin of the other great wrong mentioned is more intimately connected with the feudal system, and it will be best, perhaps, before proceeding farther, to give a brief sketch of this.

More than a thousand years ago, the mighty and world-wide power of Rome had yielded to the persevering assaults made upon it from without, and by the depravity and weakness of a corrupt and decaying civilization within, and the light of learning and refinement seemed about to be extinguished by the ignorant and barbarous hordes who came down like dark and dreadful clouds from their northern homes, and precipitated themselves upon the more refined races of the South. All the laws which had been before established were now overthrown; all the old landmarks were effaced as by a flood. Nothing was permanent. If one horde of barbarians conquered a territory, and laid down their arms to cultivate the soil as far as possible conforming to the usages of civilization, another would come, dispossess them, and take their places, only to be in their turn expelled by the next one of these migratory tribes who came along. This state of things would, of course, be rather unpleasant—and each conqueror sought to render his power permanent. It would be useless to attempt to relate here the changes which now took place. The conquests and crimes of these fierce barbarian conquerors are elsewhere recorded. Odoacer, Genseric, Alboin, Clovis, and others, with no knowledge of right except that very questionable kind of right which is founded in might, could not be expected to adopt very just means to accomplish their ends.

In this age of conquest, anarchy, and wrong, the *Feudal system* originated. The chief of a band of invaders would assume the supreme authority himself, and then divide the land among his own particular favorites, who were to acknowledge his authority, and furnish him with a certain number of soldiers in time of war. These, after reserving a large portion for themselves, would in like manner divide the remainder of their share among their own favorites, on similar conditions. Thus, while engaged in the arts of peace, they would maintain a warlike attitude, each chief diligently training his dependents in the use of arms, so that when war approached they could speedily assemble an army to repel their enemies. These feudal chiefs would each select the strongest position within his domain on which to build and fortify his castle, which was frequently impregnable to all the implements of war then in use. In these strongholds they became almost independent; and if the sovereign were not a man of more than ordinary ability and resolution, they paid little regard to his authority. Under this system, the original inhabitants of the country were considered but little if any better than slaves, and were attached to the hereditary barons who owned the land on which they dwelt, whom they were bound to serve, and who held in his power even their lives.

It was impossible that such power should not be often abused. The nobles became petty tyrants, whose cruelty and oppression often knew no bounds, and their castles the strongholds of crime. Nor was there any authority capable of curbing their power and protecting the weak. This state of things led to the institution of chivalry or knighthood—an institution which exercised modifying influence on feudalism, and which at length led to its downfall. The feudal system was useful in causing the migratory barbarians to adopt fixed residences, cultivate the soil, and practice such other rude arts as were known to them, and it gave the invaded an advantage over the invader, which diminished the probability of settled nations being overrun. In short, it was one of the moving causes of modern civilization. But having fulfilled its mission, it has passed away as will, in time, all those other "partial evils," which bring a "universal good." It is true the relics of the feudal system yet remain, the barons, counts, lords, etc., of the old world, yet retaining their titles, though subject to the control of constitutions and laws. But the day of its usefulness is gone by; the life which animated it has fled, and it exists but as an effete, hollow and worthless shadow, a vain show, supported by human pride and human servility. But although it has itself passed away, it has left behind it other evils scarcely less injurious in their nature, which have inevitably and naturally resulted from such a system. When the feudal chieftains were forced to submit

to the power of the sovereign, they retained their lands, but they were bound to furnish him with soldiers in time of war. These, after reserving a large portion for themselves, would in like manner divide the remainder of their share among their own favorites, on similar conditions. Thus, while engaged in the arts of peace, they would maintain a warlike attitude, each chief diligently training his dependents in the use of arms, so that when war approached they could speedily assemble an army to repel their enemies. These feudal chiefs would each select the strongest position within his domain on which to build and fortify his castle, which was frequently impregnable to all the implements of war then in use. In these strongholds they became almost independent; and if the sovereign were not a man of more than ordinary ability and resolution, they paid little regard to his authority. Under this system, the original inhabitants of the country were considered but little if any better than slaves, and were attached to the hereditary barons who owned the land on which they dwelt, whom they were bound to serve, and who held in his power even their lives.

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to the authority of the sovereign, and deprived of many of their former privileges, and the custom of maintaining standing armies put an end to the old feudal service, they yet retained the land which had been originally granted to their ancestors and the lower classes were yet dependent on them, and, in a greater or less degree, subject to them. In Russia they remain attached to the soil, and can yet be bought and sold with it; are not allowed to hold property, and differ but little from slaves. Thus the great mass of the people are effectually debarred from all social and political privileges, treated with the greatest contempt and obloquy by the higher classes, and their natural rights with which God has endowed them, utterly disregarded. But in most other countries they are free, and rent a certain portion of the soil from the owner, year after year, being thus forced to pay a large part of their earnings for the privilege of using what is by right the common property of all. In this way they are left merely sufficient means to procure the most absolute necessities of life, and are unable to obtain any of the things necessary for the cultivation and refinement of the intellect. If they have learned to read, the knowledge is almost useless to them, since they are unable to procure books and papers so as to avail themselves of this means of acquiring information. Thus are the laboring classes, and especially the farmers, depressed and kept in ignorance, while the wealth which should be employed for their elevation, goes to sustain an useless and burdensome aristocracy in effeminate idleness and luxury.

When the New World was discovered, the king under whose patronage the discovery was made, claimed all the discoveries made by a particular expedition, by a rather doubtful right, and gave large tracts of land to such of his subjects as were desirous of colonizing the new continent. Those receiving these grants sold or gave the land to their followers in smaller parcels, it is true, yet large enough for each man to have more than he could cultivate himself; and where every man was a landholder, it was out of the question to hire white laborers, and equally impossible to either hire or successfully enslave the natives, so that they were forced to look elsewhere to meet this necessity.

In Africa they found a country teeming with inhabitants, divided into petty tribes, which were almost constantly engaged in contests with each other, and who were accustomed to eat the prisoners taken in war—but instead of eating, they were perfectly willing to sell them to traders. They were brought to the continent and islands of America, and there sold to the settlers as slaves. Negro slavery soon prevailed throughout all portions of the continent and adjacent islands which were occupied by Europeans, except where it was too cold for the African, who had been accustomed to a very warm climate. This institution, undoubtedly, greatly assisted in the successful colonization of the New world, and was beneficial to the negro, who was thus raised from a barbarous and idolatrous state to one of comparative civilization. But now it is injurious to the negro, whom it prevents from attaining any higher social elevation than he has already reached, and also to the whites, among whom it tends to keep up a distinction of caste injurious alike to all classes. It enables the slaveholder to monopolize large tracts of land, and cultivate them with the labor of his slaves, while the poor are unable to obtain it to cultivate by their own labor. The tastes and morals of all classes are also vitiated by association with the uneducated, and too often unchaste and vicious African.

Now, that these and many other things, resulting either directly or indirectly from the right of property in the soil, are evils, but few disinterested persons will dispute, and many are contending, each against some particular one of them. But their efforts are about as effectual, so far as good to the human race is concerned, as would be those of a man who, desiring to destroy a tree, would commence by chopping off the branches, when its vital energies would be immediately directed to the formation of new ones; whereas, if he had severed the trunk, the source of vitality would be destroyed, and the branches would die for want of nourishment. Thus it is with regard to this evil; when one branch is destroyed another immediately takes its place, and flourishes luxuriantly until some reformer arises, who directs his efforts to its destruction; whereupon it is in turn replaced by others; when, if reformers would direct their efforts against the root and destroy that, the branches would wither of their own accord.

"But," says the objector, "in destroying the evil, you would involve in the same destruction the good also; you would bring about the same anarchy which now prevails, and you would have a home free from disputes or intrusions." Say, my friend, you are much mistaken; none of these things would come to pass. Every man's house would be his castle, a truly as it now is, and his habits and tastes would be as secure as though he had death and taxes without end. That such a change would create no disturbance or temporary confusion is surely, I do not need, for that every great change in the customs and laws of the world must be attended by more or less temporary confusion, is inevitable. Much has been the case with every great reform inaugurated on earth, and must be, at least, until men become less selfish. As it was with Christianity, the Reformation, the American Revolution, &c., and on this account the conservatism of those days, the scribblers and pharisees, the priest-hood, and the Tories, opposed them as violently as do their brethren of the present time the great reforms now dawning upon the earth.

### NUDE MATERIALISM. No. 6.

BY DR. VERMONT.

DOES THE MIND DECEIT?

Those who hold the opinion of the immateriality of the mind, assert and maintain that, as it sometimes endures vigorous and active when the body is diseased and debilitated, therefore it can not be material, or any portion of the body. If the human body were a homogeneous mass—if it were all muscle, or all stomach, or all brain—the argument might be considered of some weight. But man is not a homogeneous mass; he is made up of a variety of systems of which it will only be necessary to particularize those in order to expose the complete fallacy of this apparent argument.

The human body consists of a muscular system, a nutritive system and a nervous system, each of which, when predominant, constitutes a peculiar temperament. Now these three systems, although intricately interwoven with each other, exhibit a considerable degree of independence; so much so, indeed, that the muscular system can be in action while the nutritive is at rest, the nervous can be in action while the muscular is at rest, and the nutritive can be in action while both the muscular and the nervous are at rest.

Moreover, it is a fact of every-day occurrence that the system which affects the system of organs have little or no influence upon either of the other systems. Thus the brain can be affected to insanity, while the muscular system remains sound and vigorous; and on the other hand, the same vital system may be attenuated to a mere skeleton, and the brain still retain its clearness and activity. In the former case the thinking faculty may, and generally does, continue to be manifested for a considerable time after extreme prostration of the muscular organs.

This fact it is which has given so much support to the popular fallacy that the mind or consciousness is a separate entity from the body. At first sight it does appear to favor this view, inasmuch as the mind operates with energy in many cases, even when that part of the organization which, on a superficial survey, seems to constitute the entire body (namely, the muscular system) is shrunk and motionless. But who does not see that this is simply because the brain and nervous system are not implicated in the disease which has emaciated the muscular system?

When the muscular system is diseased, the formative power is always weakened; when the alimentary organs are diseased, the digestive function is always impaired; and when the brain is diseased, the thinking faculty is always deranged in the same ratio. Diseases in the brain are always accompanied with proportionate disorders in the intellect, as in drunkenness, intemperance, fever, delirium and insanity. If the brain remains unimpaired, intellect continues even upon the verge of dissolution, as in consumption, dropsy and other diseases which do not immediately affect the brain and nervous system.

DOES THE MIND CHANGE?

An argument much used by those who contend for the immateriality of mind, is derived from the fact that the particles of which the human body is composed are continually wasting and being replaced by others; so that the body, at the end of a given number of years, does not contain any portion of that material of which it was composed at the beginning of that

period; yet the mind or consciousness is as efficient, retains precisely the same, and therefore it is pronounced to exist apart from the body. This, although very plausible, will not stand an examination to be directly opposed to fact and common sense.

In the consciousness which is experienced by the fully-grown man, really the same as that which was experienced by the child? Let us see. The consciousness of both the child and the man is the result of the impressions which external objects produce upon their organs, to wit, their senses, nervous eye, ears and brain. If, in the growing child, all the same objects produce the same impressions, and consequently the same state of consciousness, is the man as in the child? Certainly not; and the reason lies elsewhere. The organs of the child are undeveloped by age, gradual and imperceptible degrees, a very material change in its structure (by the process of waste and supply already mentioned), the eye is different by which the impressions are transmitted; the eye is different by which the impressions are transmitted; and the brain is different by which the state of consciousness is experienced; and therefore it is impossible that the same result can be realized.

It is perfectly true that we are conscious of having passed through the various stages of our existence from childhood up to manhood; but we are equally conscious that our thoughts, our words, our actions, have undergone most remarkable modifications, and that, in our present state of manhood, they are very different from the thoughts, words and actions of our childhood; our tastes have changed; our habits have changed; our opinions have changed.

And so it is continually during the whole course of our lives, as they ever we progress. The minutest of which our bodies are composed is suffering continual change; and our modes of thinking, our modes of expression, our studies, our pursuits, our amusements, are as constantly undergoing a corresponding series of changes; so that although we can recollect having experienced certain occurrences in various places, in the former periods of our lives, we never fail to perceive (when our attention is directed to the subject, that in all these circumstances, and during all these changes of physical structure, we have, at the same time, been undergoing a continual series of changes in our moral and intellectual states.

That our moral and intellectual states, as well as our physical structure, are in the degree and in a corresponding manner.

How material associations are produced, and the question, does mind act on body? will be treated in our next, which will complete this series of articles.

### FLOWER AND BIRD CLOCK.

The great naturalist, Linnæus, once intended to construct, by placing a watch in each part, as reported their times, and at a certain hour of the day. In his manner, a person watching him, carried an ornithological clock, by marking the hours of the waking and the first notes of the little sparrow. The signal given by the clock, the current hour among the feathered tribes. It was provided the dawn, and a bird in company from half past 2 to 3 o'clock. From 3 to half past 3 o'clock, came the black cap, whose warbling would equal those of the nightingale, if they were not so very short. From half past 3 to 4 o'clock, the sparrow was heard. From 4 to half past 4 o'clock, the nightingale. From half past 4 to 5 o'clock, the black-headed wagtail was heard. From 5 to half past 5 o'clock, the sparrow, the parrot of the olive, a robin and began to chirp. Quarter past 5, the quail, half past 5, the quail, and about eleven o'clock, the quail.

### POPULATION OF JAPAN.

Every house in Japan seemed to be covered with children, or even of whom I counted ten or a dozen, and all of about the same size. The birth is a want, the children to a group, the father is a priest, are not more compact and crowded than those human broods seen to be, and I may add, or more happy. The average number of the inhabitants of each house in Japan is estimated at between thirty and forty. It is a fruitful country in more than one sense, and can support as dense a population very by the simple system of the forest. They eat but little meat, except fish, which abounds in the rivers, with the boys and in the sea, and are ready to eat almost any food. A gentleman told me that, as he believed, from his own personal observations, not above one in fifty of the people were not very different from the land.

There are, in Japan, a cow or rarely a goat, which might have a fine range, and the best pasturage in the mountain tops, but they are not used, and the only use of the cow is to supply the people with milk. The cow is a native of the country, and is not imported from abroad, and is not used for any other purpose. The cow is a native of the country, and is not imported from abroad, and is not used for any other purpose. The cow is a native of the country, and is not imported from abroad, and is not used for any other purpose.





CHARLES PARTRIDGE  
Editor and Proprietor

NEW YORK SATURDAY, MARCH 20, 1859.

Any communication for this paper should be sent to the Editor, and not to the Proprietor. The Editor is not responsible for the opinions expressed in the paper, but he is responsible for the facts and for the style of the writing.

### REV. HIRAM MATTISON ON SPIRITUAL RECOGNITION.

An advertisement in the Tribune, that this man, who a few years ago published a book full of false statements against Spiritualism, and of whom we have otherwise heard so much, was going to preach on the subject of "The Recognition of Friends in the Future State," last Sunday morning, attracted us to his meeting, which is held in the hall over the Union Square, corner of Thirty-ninth street and Broadway. There were from two to three hundred persons present, and as we entered, Prof. M. was saying that he did not claim to have any inspiration or knowledge on the subject above what was common, and the fair inferences and deductions of reason. Yet he thought the subject of the recognition of friends after death, and in the future state, was fairly within the scope of theoretical inquiry. He intended, however, to speak only of the spiritual dead; nevertheless, he remarks that the same principles of laws which have ever affected mankind or been used by them, obtain now, and apply to all mankind in the future as well as in the natural state.

He thinks men live as conscious individuals beyond the grave: that they carry their memories, affections, and all their essential individuality with them to the future state of life. In support of this hypothesis he cited the account of the rich man and Lazarus, and said that, whether the record should be regarded as a statement of fact, or as a parable, its bearing upon this question was the same, and showed not only a recognition of friends after death, but also of individuals in the three states—in heaven, in hell, and on the earth. The rich man being a torment, lifted up his eyes, and saw Lazarus in Abraham's bosom. This account that the rich man recognized Lazarus and Abraham also, and addressed them personally, and that they (Lazarus and Abraham) on the other hand, recognized the rich man in torment. This account not only proves personal recognition in the future life, but shows that each person carries into that life his peculiarities and character. If it was not true that there was no recognition of persons after death, then this Scripture would be misleading.

In further proof of such recognition, the Professor quoted Luke 16: 19: "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out." Here, said he, is also a recognition of Spirits in the kingdom of God, by those who are thrust out. In further support of the doctrine of mutual recognition in a future life, he referred to the circumstances of Jesus, Peter, James and John, seated and conversing with Moses and Elias. Moses, said he, had been dead some fourteen hundred years, and was still recognized as the same person; and neither the lapse of time, nor the peculiar circumstances of Elias having been caught up in the air, obliterated his identity. Moses was still Moses, and the prophet was the prophet still, and they would remain so forever.

As to the spirits, again, lawgivers and prophets were recognized, he did not know, but presumed it was by a mental power similar to that by which we prove our identity here, through the various changes of the external marks of recognition. Now, said he, if these men held converse with, and recognized each other before the resurrection of the dead, what say we to expect when all is consummated, and the resurrection day comes?

Further, said the preacher, these Scriptures, together with many others, and our own reason (which we are bound to exercise), show that men carry their spirits into the future life, and

there retain names that spirits are there known by the names they have here on the earth. In support of this, Mr. Mattison cited the Scriptures also, and to Spirits said, "Give the names by which they were known on earth." In support of this, he referred to the Scripture giving the name of Mary had the child, and to the angel Gabriel, who appeared to Mary, and others who were named. "Remember," said the preacher, "that when you give a name to a child, it will remain with that child forever." He thought the carrying into a future state of children came to men from the Spirit-world.

As to that perplexing relation, marriage, he believed that in the future life we should be like the angels, and not married. He thought that relation pertained exclusively to the earthly life. Yet being like unto the angels involved a knowledge and communion with each other; and we suppose, by his own admission, he ought to have added that Spirits could, and do communicate with mortals, for he says the angels did so.

The text, said the preacher (which appears to have been 1 Cor. 13: 11, 12), says: "For now I see as through a glass darkly, but then shall see face to face; now I know in part, but then shall I know even as also I am known." He said that David, while his son, Absalom, to die, still lived, lay on his face on the ground weeping; but when he was told that his son was dead, he arose and dressed himself, and was cheerful, and when asked why he ceased weeping, now that his son was dead, he answered, "Wherefore should I longer weep? I can not bring him to me; I shall go to him." The preacher maintained that the idea, "I shall go to him," was innate, and afforded at least presumptive evidence that all who die in Christ will go to heaven, and will know their friends, their brethren, their parents here, and will greet each other joyfully. The preacher said how it can be possible that we should mingle with those we have loved on earth, and not know them?

He said, we do not identify persons here solely by external appearances. Who, he asked, could fail to identify Addison, Richard Watson, Robert Pollock, and Young, by their style of writing and expression? The peculiar sentiments and expression, he maintained, were more sure marks of identity than external appearances. He said he could conceive of but two things which could destroy identity, viz: The loss of consciousness by the individual; and second, the Divine prohibition to recognition, both of which he considered contrary to Scripture and reason.

Who does not feel, said he, that the absence of recognition would be a constant source of grief? Who could bear to be in a state of remembrance and conscious presence with our friends, and not be able to recognize them? If this were so, the former process we know, and the loss we know them, the latter for us. In this this would contravene the very laws which we should have infinitely less, instead of more, in the future world than we do here. The language would have to be reversed so as to read that "we now we face to face, but that hereafter we shall see through a glass darkly, and know only in part." What, he asked, could be more horrible than to carry the memory of our relatives and friends, people and nation, into the Spirit-world, and be conscious that they were there, and yet be unable to recognize them? No, said he, it was not so, but on the contrary our friends in the future state stand with outstretched hands from over the river, all but grasping the blood-bespinkled hands of the soldiers of the Cross on this side.

If I were going, said he, to Wisconsin, and were unacquainted there, I should seek letters of introduction; or I could make myself known to them by telling them who I was where I came from. This is natural, is desirable; and shall we be deprived of knowing and being known in the future life? I shall remember your father, if not all things of this life in the other life; and will not the recollection of my father, mother, dear friends, wife and children, and brothers of the church, be among the dearest of my remembrances? A state which deprives any one of meeting and of greeting these friends, would be a state of disquietude, and most miserable.

Blessed is the thought that clarity is not the grave of recognition and of friendship! It is hard to part with friends in this life, but the hardship is lessened as we realize that these friends are waiting to greet us in the future state of existence. One will sell jewelry, furniture and the comforts of life, to get means to travel thousands of miles to see a relative or friend. We are, or should be, equally desirous of seeing our

friends in the other life, and this should make us realize that life is worth, and to take that which leads to a blessed abode.

I have, said the preacher, been talking of Christians, but I have no word of encouragement for wrong doers. I have known there is a wide difference between those, and as I close my remarks, my fear is that I have not painted the lines of separation dark enough. And thus ended the discourse.

We went to the preacher and thanked him for his utterance of so much truth, and congratulated him that he had come to the knowledge of the recognition of our friends in the Spirit-world, and solicited his manuscript for publication in the Spiritual Telegraph, which he declined, saying that it was not fully written out. We then solicited him to furnish it or so full an abstract of it as he might choose, which we would publish. This also he declined; and we have reported him as accurately as we could, and think he has no occasion to complain that the sentiments uttered are unfairly reported.

We have not reported Mr. Mattison so fully, with the expectation that this synopsis of his discourse will instruct Spiritualists, but rather to show the influence modern Spiritualism is exerting on the clergy, and especially on the Rev. gentleman who so violently opposed Spiritualism but a few years since. We believe the clergy generally are thinking better than they preach, and that they preach to their congregations often better than they are willing the public, and especially the old fogies, should know. We feel encouraged by these utterances from Hiram Mattison that all will yet be saved from their pride of opinions and their prejudices, and that this great salvation will come to pass (generally) before this generation shall pass away.

That Mr. Mattison should lay down, as he did, as the basis of this discourse, that whatever has been may be, and that principles or laws which affect humanity and their interests are immutable, and quote the Scripture record of Spirits conversing with mortals as evidence of their recognition of each other in the Spirit-realm, and then feign to disbelieve that Spirits speak with men to-day, exhibits an inconsistency which, alone, if anybody, can explain, and we leave this problem for his solution.

### IS THIS THE NINETEENTH CENTURY?

A most frightful side of the picture of London conditions in the middle of the nineteenth century is exposed to view in a late work published by the Harpers, this city, entitled:

"The History of Pauperism in the United Kingdom and the Poor of the World. Being an Official Report of the Board of Assistant Commissioners of the City of New York. By William W. Briggs, M.D."

This report came up, in part, the following statistical particulars which may well be commended to the attention of philanthropists, legislators, reformers, and religiousists, to whom humanity reaches forth an imploring hand for a remedy of this crying evil:

- There are six thousand pauper children in New York.
- The majority of these are from fifteen to twenty-five years old.
- Three-fourths of them were born in the United States.
- Many of these were abandoned from their parents to impress their conduct.
- Education is at a very low standard with them.
- One-third of them are married women.
- One-half of them have given birth to children, and more than one-half of these children are illegitimate.
- The ratio of mortality among the children of prostitutes is four times greater than the ordinary ratio among children in New York.
- Many of these children are living in the streets of vice and obscenity.
- The majority of these women have been prostitutes for less than four years.
- The average duration of a prostitute's life is only four years.
- Alcoholism, destitution, ill-treatment by parents, husband, or relatives, intemperance and bad company are the main causes of prostitution.
- Six-sevenths of the prostitutes drink intoxicating liquors to a greater or less extent.
- Parental influences in the home of intemperance.
- "A profound respect for religion is common among them."

We are not among the number of those who cherish a morbid sympathy for this or any other class of evil doers, nor do we imagine that a parading of vice before the public has generally any direct tendency to the improvement of public morals. We rather concur with the saying of Pope, that

"Vice is a monster of such frightful mien  
As to be hated needs but to be seen;  
Yet even so oft, familiar with its face,  
We first endure, then pity, then embrace."

but when a great, malignant cancer is growing at the social heart, and spreading its fatal virus unchecked to such fearful extent throughout the fairest portion of our community, it becomes the duty of a faithful Press at least to sound an occa-





## SPIRIT-ROOMS AT THE WEST.

LANSLET, 1859, Feb. 26, 1859.

BROTHER PAINESVILLE. As it may be somewhat interesting to your readers to learn something about what the Spirit-rooms in the West are doing, I will give you a few lines on that subject.

I have not forgotten the glorious times you and I enjoyed at the rooms in Athens county, Ohio, some four years ago; but O, the contrast between what we then witnessed and enjoyed, and the best that is being performed now! It reminds me of the Jewish fathers who mourned and wept at the dedication of the new Temple, when they remembered how far it fell short of the glory of the previous one.

I have attended three circles here, one at Charles Cathcart's, and the others at D. C. McClellan's. We had good music at all of them, but no speaking through the trumpet, no moral or philosophical lectures from ancient, high and holy Spirits, nor had going to any Spirit singing, or shaking of Spirit hands, neither answers in wearing of questions, except by raps. How great the contrast to his must! It came near bringing a melancholy shade over my face, and when I took a retrospective view of the glorious times from we enjoyed in Ohio. But far as they fall short of the manifestations of the Koons and Tippie's rooms, they give great satisfaction to a large concourse of persons who never had the pleasure of witnessing the performances in those rooms, and are not void of interest to those who have seen more splendid manifestations. Feeble as they are compared with what we have seen, they are nevertheless doing a great amount of good. There are many minds which can not be reached by any other process; yet I regret that I only know of one trumpet medium in the West at present, and I learn that he has gone with his father (John Tippie) to Pike's Peak.

I received a letter from Mr. Tippie recently, informing me that Father King was with him; that they were all on their way to the Peak, and that they kept up their circles and obtained a great amount of useful information thereby.

We are informed that Koons' trumpet medium has lost all his medium powers, and is no longer subject to spiritual influences. This fact is good evidence of his honesty, for if he ever performed without the aid of Spirits, he could, and most likely would, do so yet; but he is not favored with either rap, tip, or any other evidence of Spirit presence. Yet he is too honest to renounce Spiritualism, as some others have done who once thought that they had been mediums also. There are a large number who have been developed, or partially developed as mediums, whose houses are being left unto them desolate, owing to their own neglect to obey the counsel of the Spirits. I am inclined to believe it might serve a good purpose if you were to republish your report of your visit to Koons and Tippie's rooms. There are a large number of your present readers who have never seen your account of what we witnessed there; and as it appears as if that phase of Spirit manifestation has about filled its mission, and is giving way to another that is to have a more direct influence upon the moral sensibilities of a larger portion of community, I think it might be well to extend the history of those glorious awakening times as far as possible. It can hardly fail to have a good effect.

In my travels I have found the cause of Spiritualism everywhere in the ascendant. There are some locations, however, where at first sight it would appear otherwise; but even in those places, there is an under current that appears to be taking a strong hold of a class of minds who have heretofore stood aloof from it. These will not be able to resist the spiritual influence much longer; they will yield, and add greatly to the moral influence of Spiritualism, for they will bring with them more of the religious element, which, when properly combined with the philosophical, will add a luster to our cause that will be irresistible. My old infidel associates and correspondents have all long since embraced Spiritualism, and I rejoice that I am able to say most of them are the better for it, but regret that I am not able to say so much of all of them. I also rejoice to know that there are thousands who, until recently, were strongly opposed to our cause, who are now beginning to investigate, among whom we find preachers of different denominations, and class leaders not a few.

For the comfort of your readers I must relate an occurrence

that took place recently at Mr. Cathcart's room. He had invited several preachers to come and pray the devil away, if they thought it was the devil that was operating. At length one of them concluded he would make an effort, took Charley at his word, and came on. It was agreed that he should have a fair chance, and should not be disturbed by men or spirits until he got through. With this understanding, the preacher invited all to join him in prayer, and down comes Charley upon his marrow bones for the first time in his life; but no quicker did the word Amen pass the preacher's lips, than the Spirits let them know that they were not routed yet. Such a rattling of drums and everything else around the room never took place before. It had been agreed by the parties that if the Spirits failed to respond at the close of the prayer, it should be considered as evidence that they were beaten; but that if they did respond, the preacher had misjudged them, and was foiled; and he honorably stood to his engagement, to the satisfaction of a portion of his congregation, and to the great displeasure of another portion. Thus you see these rooms are not without their use.

Tippie informs me that he sold out in Ohio in compliance with King's direction, and that he intends to follow his direction in all things, let the result be as it may.

Yours most truly,

THOMAS WHITE.

## MANIFESTATIONS AT PAINESVILLE, OHIO.

PAINESVILLE, OHIO, March 2, 1859.

MR. EDITOR: As Mr. Coles seems to doubt the genuineness of Mrs. Coan's mediumship, will be please to explain the following facts, which occurred in Painesville, before a public audience, called together by Mr. Coles to hear the rappings through Mrs. Coan?

A committee of three was appointed; one of this committee wrote the names of several of his Spirit-friends on little billets of paper, rolled them up into little balls, and mixed them up with many others. Mrs. Coan picked out the one which would communicate with said committee, told his name, his age at his death, and the place where he died. But the gentleman thought the place and age were both wrong. I have since seen him, and he told me that the Spirits were right in both cases. Now, will friend Coles tell us where Mrs. Coan got this intelligence, unknown to any in the audience?

I will give a few facts of my own experience: Some four or five years ago I was at work alone in my barn-yard, loading manure. I observed that my work seemed unusually light and easy. I was told by my Spirit-friends that they helped me, and in order to prove it, they told me to take two forks full of equal size and weight. I did so. Of the first fork full I took hold of the top of the fork with my left hand, and put one finger of my right hand under the fork near the bottom, and threw it with ease five or six feet above the top of the box. Of the other, of the same size as nearly as I could judge, I took hold with both hands, and lifted it with all my strength, but I could not lift it to the top of the box without putting my shoulder under it, and then it was with difficulty that I succeeded in lifting it into the box. Now, I ask what power was it that made the difference? It appeared to be as much lighter than usual in the first case, as it was heavier in the last. An internal voice then came to me, saying, "Now will you believe?" I could not resist such evidence, and am now fully convinced that it was done by the aid of Spirits.

One more fact, and I will close this article. I attended a circle at the house of Judge Furness in Painesville; the medium was Miss Brooks of Buffalo. In the room was a new and rather heavy piano, which was turned round, the face to the wall, the cover being partly opened, so that it was impossible for the medium to play on it. The medium sat against the back of the instrument; the lights were put out. Soon commenced the storm at sea, the distant thunder rolled louder and louder; the winds blew and whistled through the rigging. Thus was represented, by moving the keys of the piano, the terrible scene of a storm at sea. This was done in the dark, yet under circumstances which rendered deception impossible. Mr. Brooks stated to the circle that his daughter did not understand music on the piano, and the Hon. A. Seely, of Painesville told me that he was well acquainted with Mr. Brooks, and said that he was one of the most honest men that he ever knew. I could relate many more facts equal to the above, but I will not at present.

A. PERCOT.

## THE MOVING MENTAL WORLD - THE NEWS.

DEATH OF MR. WELSH. The well known Mr. Welsh, who has been a member of Congress and of the State Legislature, died of a fatal malady, and short-lived, at the city of New York, at about five o'clock on that morning. He was found by Police-man Courtney, of the Fifth Precinct, downward, at the foot of a flight of stone steps leading to the 138 Eighth Avenue. He had been known to be tipsy at the previous evening, and the position of the body would probably be, in passing along the street about, he stumbled and died with congestion of the brain. The fact, however, found, his body had been stripped of a gold watch, a second watch, a pair of gloves, and a pair of shoes, and a small bag of money. It is probable that he had met with some play. In the case, his last life furnished a significant warning to the pursuit of a life similar to that which he lived.

MR. SICKLES. On Thursday last week, the Grand Jury of New York found a bill of indictment for murder against John S. Sickles, in killing Key, the subject of his wife. Sickles will be tried, and convicted of homicide in some one of its milder degrees, will be recommended to mercy, pardoned, and again set at liberty. There is a prospect that his approaching trial will reveal a scandal, involving persons whose names have not been before the public in an obnoxious light. Poor human nature!

THE BEECHERS. The Independent says that the family of the Lyman Beecher held a reunion last week at the house of Dr. Henry Ward Beecher, in Brooklyn. All the children were present except one who is now in China, engaged as chaplain to the women at Hong Kong. Their names, in the order of their ages, are as follows: Mrs. Mary Beecher, of Hartford; the Rev. William Henry Beecher, of Northfield, Mass.; the Rev. Dr. Edward Beecher, of Galesburg, Ill.; Mr. F. Perkins, of Hartford, Conn.; Mrs. Harriet Beecher Stowe, of Mass.; the Rev. Henry Ward Beecher, of Brooklyn; the Rev. Charles Beecher, of Georgetown, Mass.; Mrs. Isabella Hooker, of Hartford; the Rev. Thomas K. Beecher, of Elmira, N. Y. The eldest son, Dr. James C. Beecher, is the youngest of the children. The father of the greatly progeny, the Rev. Dr. Beecher, is now in his eighty-fourth year.

THE REV. CHARLES MICH. who has acquired a high reputation in the within the past year, for his lectures upon French literature, has now we understand, an appointment at Harvard University, as a teacher of language and literature of France.

THE HATCH DIVORCE CASE.—Cora L. V. Hatch vs. Benjamin F. Hatch. This was a motion by plaintiff for a perpetual injunction to restrain defendant from interfering with or exercising any control over plaintiff, also, for alimony to be paid to her during the pendency of the suit. The Judge granted both applications, and ordered defendant to pay plaintiff \$5 a week alimony from the date the complaint was filed. Evening Post.

THE REV. J. L. HATCH, recently suspended from membership in the Church of the Puritans in this city, for alleged false doctrine respecting the Sabbath, has written a letter to the Troy Times, stating that he is Dr. B. F. Hatch, the husband of Cora L. V. Hatch. He says he is with the sins of all the Hatches to be imputed to him.

MEETING OF SEWING WOMEN.—At the last monthly meeting of the Board of Directors of the American Industrial Association, a committee was appointed with power to examine a plan proposed by the Sewing Society for improving the condition of sewing women of New York and Brooklyn, by providing them with sewing-machines, and with lodging-houses. The committee, having drafted a plan, called a meeting of sewing women, which was held on Tuesday, 22d of Spring-street Hall, and was very fully attended. An address was made by Mr. Cook, of the committee, and the plan proposed was referred to a committee of twelve, chosen by the meeting. On Wednesday the committee made a report, recommending that the proposition of the Industrial Association be gratefully accepted, and that as a consequence the undertaking a work-room be rented at 204 Fourth Avenue. Conditions for the work-room were agreed upon; applicants to be of good character, to bring their own work, to pay out of their weekly earnings a room-rent, one of sewing-machines, etc. Each operator on a machine is to be allowed to purchase it by paying small weekly instalments. Sewing women having relatives to support, are to have preference as applicants. The work-room, we understand, will go into operation immediately, but the boarding and lodging-house will require time. Evening Post.

SALE OF THE YACHT WANDERER. SAVANNAH, March 12.—The Yacht Wanderer, of slender notoriety, was sold at auction today to John Lamar, for \$4,000.

LOVE AND STYCHINE.—The wife of a young clergyman died at Middletown, Warren county, N. J., on Friday last, under peculiar circumstances. It is asserted that there is a suspicion that she was poisoned with stychine by her husband, who had fallen in love with another woman, although married only five months.

NEW TELEGRAPH LINE.—The Committee on Mercantile Affairs of the Massachusetts Legislature, have reported a bill for a new telegraph company between Boston and Halifax, N. S. The charter gives the company a capital stock of \$200,000, with the right to hold real estate to the amount of \$50,000.

WHEAT SHIPMENTS. OREGON, March 11.—The Commercial Post a good statement of trade and commerce, published after a long absence, reducing flour to wheat, that the total movement of wheat over Lake Ontario in 1858 was 21,800,000 bushels, against 18,000,000 in 1857. The total shipments from the lake region, by river routes, outward, in 1858, were 60,100,000 bushels, against 50,000,000 in 1857.

PIKE'S PEAK. Correspondents state that it is a month or so since the mines. A writer, who was sent out by a large party from last fall to "see what he could see," reports that the gold is abundant, the country delightful, and the class of settlers of the ordinary.

KANSAS NEWS. The Kansas Herald, of Topeka, March 10, reports from the gold mines to the 12th of February. The results of the mining, and the rush toward Pike's Peak has been named. Seven hundred companies left here yesterday, and five daily by hundreds.

THE TIMES OF OHIO CITY published an account of a meeting of the Calhoun county, growing out of a political meeting, and the wounding of several persons, one dangerously. The meeting, which was in pursuance of a call to order a Republican party, a disputation was manifested by persons, politically opposed, to break it up, and at the close, a general melee ensued, and the assailants, who were said to be Pro-Southern men, were





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TO SP. RITUAL INVESTIGATORS

MR. R. A. BARK TEST CLAIMS

J. H. CONKLIN.

MEDIUM

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A BEAUTIFUL MANSION at Fremont

PSYCHO ONTOLOGICAL READINGS

**THE OVERSEA-CHINESE**

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WOODMAN'S  
[REPLY TO DWIGHT]—THE THREE

**WILL RECEIVED** and will be compensated,  
the following prices:

FLOUR AND GRAIN.				
Wheat,	Barley,	Oats,	Peas,	Beans.
100 lbs.	100 lbs.	100 lbs.	100 lbs.	100 lbs.

**Brown, Red, and**  
And have received the same and for the same amount of  
of flour and grain for the same amount of

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**CLAIM FOR THE ENTIRE FLOUR, IN PROPORTION**  
was an offer to the country, regarding for the same  
quality, and low, and further, that such prices are as low as  
those of any other house.

They would especially announce

**BRANDED AND UNDER THE SIGN OF THE FLOUR, FLOUR, AND**  
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The Government of England, through the good offices of the American  
 Government, has been endeavoring to secure the release of the  
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